

A

REVIEW OF THE STATE OF THE BRITISH NATION.

Thursday, December 1. 1709.

I have sufficiently clear'd this Paper and its Design from the Slander of being injurious to the Church of England; the wise Men, and Men of Temper, no more need be said— To hear Jacobites rail, and High-Church rave, is an Argument they are convinc'd of the Truth, and pinch'd hard by the Force of their own Guilt, and mad at its being detected— 'Tis a Sign the Phyick works, that the Gripes and Pangs cast them into Convulsions, and make them roar— Let no Man wonder at their Heat; for SCANDAL to rail, is no NOVEL, it was ever so; Simei curs'd David. This FACTION, if they are angry at, and doubtful of the Word, I shall readily explain it. This Faction, I say,

Angliè, High-Church, goes on, cursing, like their own Emblem of the Wolf— They grin when they look back, and bowl when they go on— They grin—that is, shew their Teeth, snarl, and discover their Rage; when they look back at Religion tolerated, Liberty of Conscience establish'd, and Tyranny dethron'd; Their rapacious, wolfish Lust of Persecution makes them rage to see the Sheep folded— and the Fence of the Law built round the *Dissenters*, whom they would devour— Again, They bowl, and bark as they go on— When they look before them, when they see, the QUEEN resolute in Defence of the Constitution, promising to preserve the Toleration *Inviolable*, the Government, establishing the National Church.

Church of Scotland, and an Union for their mutual Security effectually concerted; when they see the Bishops of the Church of England consenting to the Union with a *Presbyterian* Nation, and on Terms of Establishment to a *Presbyterian* Church, as the true Protestant Religion—When they see their Occasional Bill UNTACK'd, and themselves grown the Contempt of the Nation—Then they bark with Fury, and howl for Anguish of Mind, at the QUEEN, at the Bishops, at the Parliament, that threw out their Bill—Their Foam is flung about in bitter Invectives, *High-Church* Memorials, and railing Pamphlets; their Songs are Lampoons and Invectives upon their Sovereign, and their Conversation is fill'd with Reproaches of their Bishops—That the QUEEN has deserted the Church, that the Bishops are Traytors to the Church, and betray Her to her Enemies—And 'tis not long since, an eminent *High-Church* Mandatea'd, he would have all the Bishops but Three hang'd—The worthy Reason for which was, because they were made Bishops by King *Willizm* and Queen *ANNE*.

These I call the *Faction*—and venture to tell the Gentlemen that quarrel at the Word, That if they please to tell us what *Faction* is, I undertake to prove, the present-Party, commonly call'd *HIGH-CHURCH*, to be a *Faction*, from all the real Parts, that a *Faction* can be reasonably said to consist of—Such as dividing from the Constitution, conspiring against the Sovereign, breaking the publick Peace, envying the Glory and Prosperity of the Government, and refusing to give Obedience to the Laws—If these are not Factious Articles, I may add more that are—And therefore whenever I say THE *FACTION*, by Way of Distinction, I profess to mean plainly, and desire to be understood, the *High-Church* Party in *England*, and I shall seldom give them any other Name.

THIS *FACTION* at present bend all their Strength against the Toleration in *England*, and the Union in *Scotland*; and this I shall effectually prove—The *Rehearsal Reviv'd*, a Paper that sets up for instructing the *House of Commons*, calls it a SCANDALOUS LIBERTY, Vol. 2.

.... And under Pretence of objecting against an unlimited Toleration, a Point I never knew any *Dissenter* plead for, except Mr. *Toland*, who, I hope, they will not call a *Presbyterian*. Under this Pretence, I say, they manifestly point at the Toleration in general—if not, let them tell us, how far they would have it limited—I am perswaded, no *Dissenter* will be for tolerating Blasphemy, Atheism, Deism, Socianism, or any Errors inconsistent with, or invading the Being and Attributes of God, the Doctrines of the Trinity, Redemption by a Mediator, or any essential Point of the Christian Religion—nor are they tolerated at all by the Act of Toleration.

To charge the *Dissenters* therefore with Principles of unlimited Toleration, when at the same time none are tolerated, but such as sign and own all the Doctrinal Articles of the Church of *England*, is a manifest Absurdity—And in this Sense indeed they may be said not to aim at the Toleration at all—but they discover otherwise in their other Writings, and Mr. *Scandal* has brought this *Novel* upon the Stage to rail at the Toleration, and yet not mean the Toleration both together.

But if they please to make us believe, they do not aim at the Toleration, only at the Principle of *unlimited* Toleration; let them tell us, how they would have Toleration limited; perhaps it may appear, either that they would have no Toleration at all, or that the *Dissenters* and *They* may agree in the Limitations—This now is bringing it to a Point with them, and I wish, they would come to a calm Debate about it.

But the *Review* (says the *Rehearsal Reviv'd*) mortally hates the *Clergy* of the Church of *England*, Vol. 2. P. This is a bold Charge, and I thank God, false in every Part of it: I hate no Man, far less such as are set apart for a Glorious and Sacred Work, such as preaching the Gospel, labouring in the Word, and Doctrine, feeding the Flock of Christ—These, of whatever Denomination or Opinion, while they faithfully apply themselves to their Work,

Work, I honour, reverence, and love them all, even for their Work Sake.

But such of them, who, cover'd with Sheeps Cloathing, and mask'd with the Vizor of A Hypocrite, are gotten into the Fold; but pursue their Master the Devil's Employment— Such of them as are given up to Vice and Immoralities, that profane the Holy Things, and cause the People to abhor the Offering of the Lord— To say, THESE are to be lov'd, or valu'd, or reverenc'd; to protest and cover THESE from the Complaint of the People, is to vindicate the Devil, to cover his Infernal Spots, and as far as in us lies, to assist in the abominable Practice— These are the People I am upon; I lament the Discipline in the Church, which, if reviv'd and vigorously executed, might extinguish this Flame— And I cannot but cry out, as long as I live, of the dreadful Debaucheries that are suffer'd, or at least are not corrected, in the Clergy— Whenever their Superiors make Aognition for these Practices, whenever the Heads of the Church please to prosecute these Crimes, I will hold my Peace, and forbear them; but till they please to do so, and that they may by some Means or other be prevail'd upon to do so, God forbid, that I should cease to complain; and I do protest solemnly, that I resist with Faractness the Imporcurities of many good Men, even of the Church of England, to detect and expose the notorious Crimes, that now appear openly among the English Clergy, that they may not go unpunish'd— And as I have inserted here a Letter, which I assure the World is no made Story of mine—but ready to be produc'd— So I let you see by the Date, that it has been written ever since the Month of July last—I refer the Reader to the Story, and let him judge, what these People mean, who reproach me with hating the Clergy, because I profess to appear against such People as these.

London July 18. 1709. the Author
SIR, I assure you, which you will see
Am sorry you are so backward to let the
World see the black Actions of our Clergy,
of which I sent you some Particulars in my

last; but they say here, you are brib'd to desist. We have two notorious Instances in our Neighbourhood, which I shall give you from good Hands.

The First is of a Minister, who was seen lying with a W... the Night before he was to administer the Sacrament. The Thing had been publick; and tho' the Persons that saw it affirm'd the Truth of it, yet the Parson has so prosecuted one of them, and frightened or brib'd him, that he made it up, and he now eats his Words— Such is the Power of Gold. Yet our pious Vicar, for such he is indeed, told the Persons concern'd for the scandalous Priest, that he had good Reason to believe the Allegations, and that if he could prevent it, he should no more come into the Pulpit— Yet I bear, he preaches again publickly.

The Second is a Minister of a Parish near ... About 14 Days ago, a Gentleman of his Parish, and of my Acquaintance, told me, he had been at the Bishope, together with two of his Neighbours, to complain of their Minister, and had exhibited four Articles against him.

1. That he was found D...P on a Sunday Morning on the Ground in the High way.
2. That he, together with a Neighbouring Priest, had sate all Saturday and Saturday Night, till Sunday Morning Six a'Clock, Drinking—and came D...k into the Pulpit.
3. That he was seen riding on Sunday Morning with a common W... behind him.
4. That he had attempted to force two several Women at several Times, and that both the Women had made Oath of it.

We have many more dreadful Instances of like Nature, with this in our County, which deserve to be expos'd; for my part I am of Opinion, there is no way left to reform these Things, but by exposing them— I perceive, you decline of late to let the World see these Things. Shall then the Farce continue to be acted, and None dare to appear in Arms against it? Shall open Prophaneness, scandalous, ratiocinated, and habitual Drunkenness and Adultery go unreprov'd upon the Clergy? And are these the Men that must serve as the Altar of the Lord? GOD FORBID, and the Lord have Mercy upon the poor People that are instructed by such.